

## TWO SOILS

Hebrews 6:7–8 — *"For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: But that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned."*

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In this section, following immediately after the verses about some that might fall away and how to deal with it, we have an illustration about the same subject. Two plots of land receive the same rain. The one plot brings forth fruit as intended, and the farmer is pleased with that land. The other brings nothing of value and in fact, brings forth much that has negative value.

Two examples from the gospels help to illustrate what is being said. The one is the parable of the sower:

- Matthew 13:1-23
- Mark 4:1-20
- Luke 8:1-15

It is important to note that this is not a one-for-one comparison, but the same idea is being expressed. The seed in these parables is in Mark 4:14, "the word". In Luke 8:11 it is "the word of God". In Matthew 13:19, it is "the word of the kingdom".

It is the word of God about the kingdom, which was the very message that the Lord was preaching and sending out His apostles to preach during His time on earth BEFORE the cross. Remember that the word that they were speaking was not the same gospel message that we know now, based on the finished work of the cross and the accomplished redemption completed by the Lord when He died for us. It is very clear from the gospel accounts that the disciples/apostles did not comprehend anything about His death and resurrection, the very basis of what we know as "THE GOSPEL".

But what we do have is a similarity in the heart of mankind which is being addressed, and the way in which the seed is received helps us to further understand this.

In Hebrews 6, there are only two soils addressed, so let's not get too bogged down in details. We have one that brings forth that intended, and one that brings forth fruit that was not wanted. These answer to two ways that the word was received by the people of Israel during the apostles' ministry:

- Acts 2:37
- Compare with Acts 4:2, 5:33, 7:54

Notice too that there is no neutral here. It is either the land that brings forth the good herbs, or that which brings forth weeds. The land bringing forth the weeds is rejected, and burned for a purge. We don't want the weeds to infest the good ground.

This is still the context of Hebrews chapter 6. We don't want those that are unwilling to hear the word of God and believe it to negatively affect those that do, so we that do will leave those behind and move on. We will "go on unto perfection".

The other illustration to help comes from John chapter 15 and the word on the true vine. This, I believe, is speaking about the same thing. Notice in verse 2 how that branch that brings forth fruit receives care

that it will bring forth more. That which doesn't is cast aside and thrown in the burn pile. It is not going to absorb the nutrients intended for the good branches.

This is the very same idea that is being expressed in Hebrew 6. We are not going to let those that refuse Christ to stop those that receive Him from going on. Remember that John 15 was also spoken before the cross and the resurrection, without the accomplished work of the Lord on the cross in view. It was spoken to them to remain in Him, even while all of the events of the cross were happening.

In Hebrews we have that finished work in view, so we have an even greater difference. You will either believe in Jesus the Christ, and rest in Him, or you will not. Those that will not are left behind. They have fallen to the wayside, or fallen away. To the rest, don't let them weigh you down as you move on to perfection.

In the next section of this epistle, we have an indication of the addressees of this epistle. But before moving to that, let's look at this as an example of how to teach the gospel even when we do believe the biblical doctrine of eternal security.

The first five chapters have dealt with these Hebrews as speaking to the whole group of them. We have Jesus the Son of God as better than the prophets, greater than angels, bringing so great salvation, having a place by relation as Son better than the place occupied by Moses, bringing a better rest than Joshua brought the people of old in to, and having a better priesthood than the priests of Aaron's order ever had. And in this, we have all of them being urged to enter in to His rest.

While wanting to believe all of them as being saved, as we will see in verse 6:9, we want to address the possibility that some are not. And we want to speak the word that will get them saved, even though we think that they are. Remember that some may not be saved even though they think that they are too.

Many think that they are saved, but have believed the wrong gospel. They may think that they are right with God, but they are not. They maybe found religion, or accepted "another Jesus", but not the Christ of the Bible. They need to hear the Gospel and believe it.

If you have people that you know that would say they are saved, or at some point made a profession of salvation, do not hesitate to again speak the gospel. If they need to be saved, don't let our doctrine of once saved always saved get in the way. The one who is saved often again needs to hear the gospel, and the one who is not but thinks he is really needs to hear it. I cannot imagine that anyone who has truly believed on the Lord Jesus to life everlasting would be "offended" by hearing that message again. One who is offended by it, is he saved?

*"I love to tell the story, for those who know it best, seem hungering and thirsting, to hear it like the rest"*